

EVENING AND MORNING STAR.

Vol. 2.]

KIRTLAND, OHIO, DECEMBER, 1832.

[No. 12.

To the Patrons of the Evening and the Morning Star.

Circumstances having rendered it impossible to issue the present number of the Star previously, its former patrons, no doubt, have been furnished with various reports, from various sources, explanatory of its delay, which have been contradicted or exaggerated, equally as often as they have been circulated, until the public mind has despaired of any thing authentic on the subject.

It is not our intention to give a minute detail of occurrences which have occasioned a removal of the location of the Star, in this address, as following articles are plain on that subject; but it may be expected, perhaps, that we shall give the outlines of the course which we intend to pursue while we are favored with the privilege of conducting the columns of this paper.

In the address of the former Editor, as well as his prospectus, it will be seen, that the Star was pledged to the cause of spreading the truth, without meddling with "politics, or the gain-sayings of the world;" which course was strictly observed. But on the subject of controversy, we will here remark, that, whenever we may deem it of any real benefit to our fellow-men, to enter the field against our opponents in principles upon the subject of our faith, we shall be at liberty so to do, always observing the strictest rules of decorum and respect, toward every individual who may controvert the principles of religion with us.

In our opinion, no one subject when controverted, requires more prudence and judgment than that of religion.—When parties of different principles contend with all the ingenuity and talent they possess, and are found to deviate in the least from the known precepts of scripture, we have reason to believe they do greater injury to the cause than good. But as we value the worth of souls, and hold sacred the principles of the gospel of the Lord Jesus, so we shall endeavor to *correct* our opinions by the word of truth, keeping in view our only object, to enlighten mankind, and point to them the way of salvation.

Ours is a day of the deepest interest to the human family, and an age fraught with the greatest consequences to the inhabitants of the earth, according to the testimony of all the holy prophets, who have written since the world began. Six thousand years have nearly passed since Omnipotence spake this universe into being by the Word of his power: when from a wide expanse of chaos the elements were brought to perfect order, and this vast globe shone out with magnificence and splendor, touched with the power of the Almighty: when the morning stars sang together, and all the sons of God shouted for joy. Almost two thousand years have rolled into eternity since the Son of Man bowed his head upon mount Calvary, for the sins of the world, when he said, It is finished! and gave up the ghost.

Wars and rumors of wars are spreading over the world; nation rising against nation, kingdom against kingdom; calamity upon calamity, and pestilence following plague; iniquity abounding, and the love of many waxing cold; almost every man seeking his own interest, to the destruction of his neighbor, and the hearts of this generation so grossly hardened, that no man can trust even his brother; and more than all these, that great day fast approaching when this scene of wickedness shall close; the veil of eternity be rent, and the Son of God be seen coming in the clouds of heaven, with all his holy angels, with power and great glory.

Who, with the bible in his hand, can doubt for a moment the near approach of that day when Israel shall be gathered to his own land, and the captivity of Jacob's tents return? when the seed of Abraham shall possess their promised inheritance in that choice country that once flowed with milk and honey? when the Lord will turn to his people a pure language, that they may all call upon his name to serve him with one consent; when even his suppliants the daughter of his dispersed, shall bring his offering from beyond the rivers of Ethiopia? and when the great river Euphrates shall be dried up, that the way of the kings of the east may be prepared?

As we previously remarked, we do not design to detail the particulars which have occasioned a removal of the location of this paper; but it may not be improper to offer a few reflections upon the subject, as a part of the scenes transpired before our eyes.—

With propriety we may say, that, of all subjects on earth who are bound to respect the principles of their government, the people of the United States, certainly, are of that class. The thought that our liberty was purchased with the blood of our fathers, ought to kindle emotions of patriotism in the bosom of every individual, and inspire it with just indignation against those who should in any way, even with the smallest pretext, rise up and disgrace his character as a republican, by violating those feelings which served as a main spring of action for those who achieved our freedom.

The freedom of speech, the liberty of conscience, and the liberty of the press, are three main principles in the Constitution of a free government; take from it these, and adieu to the blessings of civil society: deprive a citizen of the enjoyments guaranteed in these, and his life is not worth possessing. Men shudder at the thought of the dissolution of States, and the breaking of those links which hold governments together: but whenever those sacred principles are suffered to be trampled upon, and no arm raised to defend them, the lengthy documents, the long harangues, the great parade & the splendid show, are like the idle wind; they are like vain tales; they are beneath the empty fable, for they can profit no man.

It has become our duty to relate one of the most shocking scenes, which has disgraced the character of any citizen of the United States, since her freedom was purchased by the shedding of blood. We recollect the history of the persecution of the Quakers, and of the Baptists, in time gone by, but we thought we could with propriety, cherish a belief, that no set of creatures wearing the human form, and enjoying the privilege of being classed as citizens of this Republic, could be so blind to all feelings of common humanity, laying aside patriotism and liberal principles, as to rise up in open violation of the Constitution of our country, and persecute, even unto death a fellow-being for his religion.

But our limits not allowing us to proceed farther, we submit these few reflections to a candid community, with the following documents, and the proceedings of an innocent people, who have been vilely persecuted and slandered.

O. COWDERY.
Kirtland, December, 1833.

*To His Excellency, Daniel Dunklin,
Governor of the State of Missouri.*

We, the undersigned, citizens of the republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the church of Christ, (vulgarly called Mormons,) believing in God, and worshiping him according to his revealed will contained in the holy bible, and the fulness of the gospel contained in the book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That, we your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said State, for the purpose of improving the same and peaceably enjoying our rights, privileges, immunities and religion, according to the Constitution and laws of the State and National Governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows: First, in the spring of 1832, some persons, in the deadly hours of the night, commenced stoning or brick-batting some of our houses and breaking in our windows, disturbing ourselves, our wives and our children, and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening, on that day. In the fall of the same year, they or some one, burned a large quantity of hay in the stack; and soon after commenced shooting into some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last, yea, in fact, previous, they commenced brick-batting our houses again, and breaking in our windows. At this time, July 18th, the following document was in circulation:

"We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do to rid our society 'peaceably if we can, forcibly if we must,' and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation.

It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did, and now do to hold personal communication and converse face to face with the most high God, to receive communications and revelations direct from heaven; to heal the sick by laying on hands, and in short, to perform all the wonder working miracles wrought by the inspired apostles and prophets of old.

We believed them deluded fanatics or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, & thus deluded they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear, that with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle and vicious. This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into

our county little or no property with them, and left less behind them, and we infer, that those only, yoked themselves to the Mormon car, who had nothing earthly or heavenly, to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen ambassadors of the most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since, it was ascertained that they had been tampering with our slaves, and endeavoring to sow dissentions and raise seditions amongst them. Of this their mormon leaders were informed, and they said they would deal with any of their members who should again, in like case offend, but how specious are appearances, in a late number of the Star, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become mormons and remove and settle among us, this exhibits them in still more odious colors. It manifests a desire on the part of their society, to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a cast amongst us, would corrupt our blacks and instigate them to bloodsheds.

They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues, by direct inspiration, and by diverse pretences derogatory of God and religion, and to the utter subversion of human reason:

They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner, that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places, and goodly possessions to them, or to receive into

the bosom of our families, as fit companions for our wives and daughters the degraded & corrupted free negroes and mulattoes, that are now invited to settle among us.

Under such a state of things even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.

We will meet at the court house at the town of Independence, on Saturday next, 20 Inst. to consult ulterior movements."

Among the hundreds of names attached to the above document were:—

Lewis Franklin, Jailer; Samuel C. Owens, County Clerk; Russel Hicks, Deputy Clerk; R. W. Cummins, Indian Agent; Jones H. Flournoy, Post Master; S. D. Lucas, Col. and Judge of the Court; Henry Childs, At't'y at Law; N. K. Olmstead, M. D.; John Smith, J. P.; Sam'l Weston, J. P.; William Brown, Const.; Abner F. Staples, Capt.; Thomas Pitcher, Deputy Const.; Moses G. Wilson, Thomas Wilson, Merchants.

On Saturday the 20th July last, according to the foregoing document, there assembled suddenly in the town of Independence at the court house, between four and five hundred persons who sent Robert Johnson, James Campbell, Moses Willson, Joel F. Childs, Richard Bristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson, to some of your petitioners namely, Edward Partridge, A. S. Gilbert, John Corrill, Isaac Morley, John Whittier, and W. W. Phelps, and demanded that we should immediately stop the publication of the Evening and Morning Star, and close printing in Jackson county, and that we as Elders of said church should agree to remove out of the county forthwith. We asked for three months, for consideration—They would not grant it—We asked for ten days—They would not

grant it but said fifteen minutes was the longest, and refused to hear any reasons: Of course the conversation broke up.

The four or five hundred persons, as a *Mob*, then proceeded to demolish or raze to the ground, the printing office and dwelling house of W. W. Phelps, & Co. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out doors: the press was broken, the type pied—the book work, furniture, apparatus, property &c. of the office were principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families, left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the Evening and Morning Star, a monthly paper, and the Upper Missouri Advertiser, a weekly paper, was about six thousand dollars, without the damages, which must result in consequence of their suspension.

The mob then proceeded to demolish the store house and destroy the goods of Gilbert Whitney, & Co. but Mr. Gilbert assuring them that the goods should be packed by the 23rd Inst.: they then stopped the destruction of property and proceeded to do personal violence. They took Edward Partridge; the bishop of the church from his dwelling house by force, and a Mr. Allen, and stripping them of their coats, vests and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob before the court house. They caught other members of the church to serve them in like manner, but they made their escape—With horrid yells and the most blasphemous epithets, they sought for other leading Elders, but found them not—it being late, they adjourned until the 23rd Inst.

On the 23 inst. early in the day, the mob again assembled to the number of about 500, many of them armed with rifles, dirks, pistols, clubs and whips; one or two companies riding into town bearing the red flag, raising again the HORRID YELL—They proceeded to take some of the leading elders by force declaring it to be their intention to whip them from fifty to five hundred

lashes apiece, to demolish their dwelling houses, and let their negroes loose to go through our plantations and lay open our fields for the destruction of our crops.

Whereupon John Corrill, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the church, willing to be scourged or die, if that would appease their anger toward the church, but being assured by the mob that every man, woman, and child would be whipped or scourged until they were driven out of the county, as the mob declared that they or the mormons must leave the county, or they or the mormons must die.

The mob then chose a new committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Childs, Harvey H. Younger, Hugh H. Breazeal, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah Waller, Harman Gregg, Aaron Overton and Samuel Weston, who with Edward Partridge, Isaac Morley, John Corrill, W. W. Phelps, A. S. Gilbert and John Whitmer, entered into the following stipulation.

"Memorandum of agreement between the undersigned of the mormon society, in Jackson county Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

It is understood that the undersigned members of the society, do give their solemn pledge each for himself, as follows to wit:—

That Oliver Cowdery, W. W. Phelps, Wm. E. McLellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harry Whitlock, shall remove with their families out of this county on or before the first day of January next, and that they, as well as the two herein after named, use all their influence to induce all the brethren now here to remove as soon as possible—One half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power to stop any more of their sect from moving to this country, and as to those now on the road, they will use their influence to prevent their settling per-

mantly in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corrill and A. S. Gilbert are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

The Star is not again to be published, nor a press set up by any of the society in this county:—

If the said Edward Partridge, and W. W. Phelps move their families by the first day of January as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned." To which agreement is subscribed the names of the above named committee, as also those of the mormon brethren named in the report as having been present.

The damages, which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependant on their labors for support, have been thrown out of employment and are kept so by the threatenings of those who composed the mob. [See their resolutions as published in the Western Monitor number 1, 2, 3, 4, and 5.] In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousand of dollars, it would be short of a remuneration. Most of the mechanic's shops have been closed, two pair of Blacksmith's bellows have been cut in pieces. Our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the country any more goods, by which his business has been ruined. Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south, but the settlers in that

country drew up an agreement among themselves to drive us from that country after we had commenced laboring there, they threatened to shoot our cattle and destroy our labor, and in fact, "The foxes have holes and the birds of the air have nests, but we have not where to lay our heads"—We were obliged to return.

Since the stipulation was entered into some of our houses have been broken open and the inmates threatened to be shot if they stirred, and also, some of our houses have been stoned or brick-batted.

Also, that since some publications have appeared in the Western Monitor and other papers, censuring the conduct of the mob, the leaders *have begun to threaten life*, declaring that if any of the mormons attempted to seek redress by law or otherwise, for character, person or property, they would die!

NOW THEREFORE, for ourselves, as members of the church, we declare, with the exception of poverty, which has not yet become a crime, by the laws of the land, that the crimes charged against us, (so far as we are acquainted,) contained in the documents above written, and those in the proceedings of the mob, as published in the Western Monitor of August 2d, *are not true*. In relation to inviting free people of color to emigrate to this section of country—and other matters relative to our society, see the 109th, 10th, and 11th pages of the Evening and Morning Star, and the *Extra* accompanying the same, dated July 16th,—which are annexed to this petition. Our situation is a critical one, we are located upon the western limits of the State, and of the United States—where desperadoes can commit outrages and even murder, and escape, in a few minutes, beyond the reach of process—where the most abandoned of all classes from almost every state may too often pass to the Mexican states, or to the more remote regions of the Rocky Mountains to escape the grasp of justice—where numerous tribes of Indians, located by the General Government amid the corrupting influence of midday mobs, might massacre our defenceless women and children, with impunity:—

Influenced by the precepts of our beloved Savior, when we have been smitten on the one cheek, we have turned the other also, when we have been sued at the law, and our coat been taken, we have given them our cloak also, when they have compelled us to go with them a mile, we have gone with them twain, we have borne the above outrages without murmuring:—But we cannot patiently bare them any longer: according to the laws of God and man, we have borne enough. Believing, with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a law

less mob with impunity, that moment a danger is plunged into the heart of the Constitution, and the Union must tremble! Assuring ourselves that no republican will suffer the liberty of the press; the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand, to save his country from disgrace. We solicit assistance to obtain our rights; holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing, as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also, that every officer, civil and military, with a very few exceptions, has pledged his life and honor, to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the Executive; and not wishing to have the blood of our defenceless women and children to stain the land which has once been stained by the blood of our fathers to purchase our liberty; we appeal to the Governor for aid; asking him by express proclamation, or otherwise, to raise a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property—for abuse—for defamation, as to ourselves—and if advisable try for treason against the government;—that the law of the land may not be defied, nor nullified, but peace restored to our country:—And we will ever pray.

[On the foregoing we may remark, that it falls far short of setting forth the actual suffering situation of the petitioners, and the wanton and malicious conduct of the inhabitants by whom they were surrounded. Exempting a few individuals, those who were engaged in the outrage were persons of little or no reading; and being thus ignorant, were the more easily persuaded to believe, that their privileges and rights as citizens were about to be unlawfully taken from them; and when once roused to acts of violence, were constantly heated by the insinuations of a few, who ought to have been the first to rise in the defence of innocence and virtue, and bring to justice wild infatuated violators of the peace of society by the majesty of the civil law.

We insert the following communication from his Excellency the Governor of Missouri, in answer to the foregoing petition. The candid patriotic spirit which it breathes, is truly becoming a man entrusted with the honor of extending an arm in support of those who are unjustly trampled upon; and of having it in his power to enforce due reverence to the Constitution.—Ed. Star.]

"City of Jefferson, Executive Department }
October 19th, 1833. }

To Edward Partridge, W. W. Phelps,
Isaac Morley, John Corrill, A. S. Gilbert,
John Whitmer and others:—

Your memorial soliciting my interposition against violence threatened you, and redress for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow-citizens, did I not promptly employ all the means which the Constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a Government of laws, to them we owe all obedience, and their faithful administration is the best guarantee for the enjoyment of our rights.

No citizen, nor number of citizens, have a right, to take the redress of their grievances, whether real or imaginary, into their own hands: Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of force, in order to ensure a respect for them.

After advising with the Attorney General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws, the Judge of your circuit is a conservator of the peace. If an affidavit is made before him by any of you, that your lives are threatened and you believe them in danger, it would be his duty to have the offender apprehended and bind them to keep the peace. Justices of the peace, in their respective counties have the same authority, and it is made their duty to exercise it. Take then, this course, obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested whether the laws can be peacefully executed or not. In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a favorable execution of them.

With regard to the injuries you have sustained by destruction of property, &c, the law is open to redress, I cannot permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages therein.

Respectfully,
Your ob't. servant,
DANIEL DUNKLIN.

w. w. PHELPS, Esq. Independence, Mo."

TO WHOM IT MAY CONCERN.

ASA JEFFERS, who was once an elder in the church of Christ, has been excommunicated by the regular authority of the church at Elk Creek Erie Co. Pa. in consequence of unchristian like conduct, and he refused to give up his Credentials, but still retains them, and is probably going through the churches and the world, trying thus to impose upon them.

Z. COLTRIN. Presiding Elder.
December 14. 1833.

The Evening and the Morning Star.

KIRTLAND, OHIO, DECEMBER, 1833.

We have received a communication written on the subject of the Millennium, which we insert in this number of the Star. Our time will not permit us to offer any remarks upon this article: we therefore give it to our readers as we received it; but as we presume we shall be favored with more from the same pen, we shall hereafter make such comments as we may deem appropriate.

SIGNS IN THE HEAVENS.

On the morning of the 13th November last, about 3 or 4 o'clock, was seen a singular appearance in the heavens, which seemed to produce no small excitement in the minds of those who were up in season to gaze upon the sublime, yet strange phenomenon. We were roused from our slumber by the voice of one of our neighbors. "Rise and see the signs in the heavens!" Immediately we were on our feet, and on looking out at the window, behold a scenery as sublime, apparently, as though the Great Majesty of heaven was riding forth through the firmament upon a cloud that was passing slowly towards the east, from whose presence worlds seemed to be moving with mighty rapidity, whose flaming orbits lighted down through the dark ether and shone upon this earth! But on walking out it was plain to be seen that it was not merely one place in the heavens thus illuminated, but the whole heavens were lit up with the same appearance, except here and there a small cloud as they were moved to the east by a gentle wind.

This scenery continued visible till near sunrise, when it fled by the rising splendor of the "King of day." While we were gazing upon this new wonder with surprise and admiration, we remembered the exhortation of the Lord to Israel, [Isa. xi. 26.] Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. This saying seems to be peculiarly well adapted to an occurrence of this kind: for notwithstanding the great commotion in the heavenly bodies, yet, the same power that brought them into existence and regulated their various circumvolutions, was still sufficient to retain them in their proper position by his immutable decree, till the judgment of the great day; or until the time of the fulfilment of certain prophecies contained in the holy scriptures. We were also reminded of that remarkable saying of the Savior, [Mat. xxv. 6.] while speaking of his kingdom in the last days, at the time of his second coming, when the cry is to be heard at midnight, behold, the bridegroom cometh, go ye out to meet him.

It is generally the case, however, that whatever appearances are seen in the heavens at this day, some, and indeed we may say nearly all, are so wise that they can assign natural causes in abundance to account

all without admiring the grandeur of creation; and that we should do nothing but complain. We should then be "ever searching" into all causes and effects, and of ascertaining the real origin of inspiring events, that we may be led into superstition and vain imagination, which are too frequently spread over the minds of the simple and untaught. Wisdom not only delivers us from the fatal effects of blind enthusiasm, with which all who have not understanding are liable to be ensnared; but it enlarges the heart and exalts the mind to heaven, and enables it to discern the real purpose of every occurrence though marvelous in the extreme, and to acknowledge the Omnipotent *fat* that regulates the universe.

It is a pleasing thing to let the mind stretch away and contemplate the vast creations of the Almighty; to see the planets perform their regular revolutions, and observe their exact motions; to view the thousand suns giving light to myriads of globes, moving in their respective orbits, and revolving upon their several axes, all inhabited by intelligent beings; to consider that they all are visited with the light of his countenance, according to the revelation of his own character: that he communicates from time to time his will to all his creatures, and that he could not be impartial, were he to give a part the privilege of attaining to perfection and glory, and leave the other in darkness and uncertainty; but that word by which all things were made will bring all alike to stand before him, and yet the least of all his creatures will not be overlooked, though at the assemblage of worlds, but all will be rewarded according to their works.

We profess a belief in the holy scriptures; we believe that the will of God is there contained and set forth for the good of mankind, and that neither a jot or tittle of his word will fail to the ground, or pass away unfulfilled. But in the admission of this idea are we not more willing that the scripture should be fulfilled in a time to come than in our day? Are we not forward in our opinion, that the great and notable day of the Lord, spoken of by the prophet Joel, and quoted by the apostle Peter, [Acts ii.] And I will show wonders in the heavens above, and signs in the earth beneath, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, was fulfilled at the destruction of Jerusalem? And even admitting that it was not then fulfilled are we not ready to say that it must mean something to take place at, or near the end of the world?

Are we not more willing that the great and mighty events which are to transpire just prior to the Savior's glorious appearance in the clouds of heaven, should be fulfilled upon the heads of a future generation, than on our own? If we were pure in heart, and in all things prepared for the coming of our Lord Jesus, would we not be as willing, or as ready to admit, that it was possible for this to be the day in which he should come, as to desire it to be fulfilled upon the heads of our children? If in all these we lived with an eye single to the glory, and from the heart used the prayer taught to the ancient apostles by their Lord, "Thy will be done,

on earth, as in heaven," [Luke xi. 2.] and could rejoice the joys with which the saints will be crowned, would we not rather that day would come in our generation than in a future one?

Because all the world at this day are engrossed in secular pursuit, does that prove that the great day of the Lord is not near? Because all eyes seem to be closed, and all nations asleep as to the great interest of that period, do these things assure mankind that the Lord delays his coming? Or does it not rather serve as a precursory warning that the time draws nigh when the Son of God shall descend from heaven with his mighty angels in flaming fire? Is it anywhere written in the sacred volume that all the world should be prepared to meet him when he should come the second time without sin unto salvation? That they should all be watching with eagerness and anxiety, for the day of the Lord to come as a thief in the night, when the heavens shall pass away with a great noise, and the elements melt with fervent heat? Or are not these events really to transpire according to the strict reading of the apostle's writing?

But if they are, we would like to be informed whether that scripture has yet been fulfilled, contained in Mathew's testimony, [24th chap.] where he says, After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory! This singular idea taught to the apostles by the Lord Jesus, was not merely noticed by Mathew, for there was a prospect, even an assurance of an inexpressible glory which was to burst upon the heads of the saints: a day of redemption, when they themselves were to sit upon thrones and judge the twelve tribes of Israel.

But Luke makes this subject very plain, after giving a relation of that notable prophecy of the Lord concerning the destruction of the city of Jerusalem, and the captivity of the Jews, that they should be led into all nations, and Jerusalem be trodden down of the Gentiles until the times of the Gentiles were fulfilled, he says, There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory. [Luke xxi. 25, 26, 27.] Need this language be mistook? can we figure in our minds a belief that these sayings have been fulfilled? or were the apostles mistaken? or did not Christ declare that these things should be so?

Isaiah declares that in the day of the fierce anger of the Lord of hosts, the heavens shall shake and the earth be removed out of her place: and that the sun shall be darkened in his going forth, and that the sun shall not cause her light to shine. [Isaiah xiii.]

John while upon the isle of Patmos, in giving a relation of the opening of the sixth seal: [Rev. vi.] says, Lo, there is a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together, and every mountain and island were rolled out of their place. These prophecies if not yet fulfilled, must be of moment to this or a future generation. And who, with a moments reflection, will say, that they have been?—Events of this magnitude would have been noticed and recorded by previous historians; and we should now read them with wonder and amazement. And that they are to transpire, the veracity of the sacred scripture stands pledged for the truth of their performance. Whether that glorious day will usher in before our dissolution, we cannot say, we do not know. Whether it will be in this generation or a future one, we do not pretend to predict; but the signs of the times are sufficient to warn every man that the day is near at hand, and the great exhortation spoken by the Lord himself is of importance to every saint. [Matthew xxiv. 44.] Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh.

OBITUARY.

On the first day of November last, the members of the church in this place were called upon to pay the last tribute of respect due from them, to the remains of brother Davro Johnson, who departed this life on the morning of the 31st of October, after an illness of five weeks and five days; aged 23 years.

Encomiums cannot salute the ears of the dead, nor the praise of the living cheer the heart of fellow-clay when once consigned to its mother earth. Still it is right to cherish some incidents of the lives of departed friends, to console us when we meditate upon our bereavements. And perhaps we should be found wanting in feelings of respect and friendship, were we not to notice the departure of our beloved brother, the loss of whom we view as an afflicting, though just Providence.

Brother J. had been a member in this church more than two years, during which time he manifested that strict propriety in his daily walk and conversation, that truly was becoming a disciple of the Lord Jesus. Kind and benevolent, his heart ever rejoiced in the well-being and happiness of his fellow men, and always sorrowed at their afflictions. In short, we may say, that impressed with due reverence toward him who had called him from darkness to light, he strove with unreserved diligence to have all his actions correspond with the pattern laid down in the sacred record; and to do by others as he wished them to do by him. But in the morning of his days he was called from a world of trouble and strife, to try the realities of eternity! In the flower of his age, in the vigor of his youth he was cut off from this life; God chose to take him to himself, though the afflictions of our hearts were closely allied to him.

The death of brother J. was a sudden illness, as born with that mysterious granditude becoming a man. Not a moment escaped his lips concerning the goodness of the Lord. And then, with a groan and with pain, he uttered his trust in the promises of him who had given his life a ransom for his soul. And in his last moments, while kindred spirits waited to escort him away, he says, "I am going home; there is a place in the mansions of the Father that Christ has prepared for me, where I shall rest; I am anxious to go; I am prepared to die!" And then, without a struggle he fell asleep, and his spirit fled to the paradise of God!

His funeral was attended with due solemnity, conducted by the direction of brother J. Green; and a discourse suited to the occasion was delivered by brother J. S. Carter, from Rev. xiv. 13. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." And while his numerous relatives and friends crowded round, eager to drop the last tear over their kindred dust, we could not forbear reflecting, that, though this body is now cold and inanimate, soon it shall be reanimated again; yes, quickened and immortalized, no more to see corruption; for we could not forbear saying in our hearts, Ah! he only sleeps! And while we mourn his departure, may God enable us to appreciate our loss—while he rests in peace!

In a communication from Missouri, dated at Independence, October 30, we are informed of the death of brother WILLIAM HOBERT, who, but a short time previous had been called to exchange this world for a situation with fellow spirits, in the place prepared in the economy of God. We had formed only a partial acquaintance with brother H. who had been in the place but a short time previous to the destruction of the office of the Star; but we are happy to say, that during the short acquaintance with which we were favored, he sustained a respectable character. He went to that country with the expectation of laboring in the office of the Star, as a typographer, and probably was exalted by but few, of his experience.

We do not know his age, but presume that it was not far from twenty years. It may be proper to say, that while on his way to independence, in May last, he was afflicted with a delirium, which for a short time entirely deprived him of his natural intellect; but as far as we have information, was not troubled with that affliction, after his arrival in Cassion county. As to the circumstances relative to his last illness, we can give nothing more appropriate than a few words contained in the letter which announced his death:

"I have just returned from the repository of the dead, where I left the remains of brother William Hobert, to return no more; or I would rather say, until the resurrection of the just; for I am sensible that he is far better off than when in this state of existence.

I have been led to believe that he is happy; he has had a hard struggle or a great

struggle. Since the above was put in type we have been informed, that brother William Miller has changed his mind some two or three hours previous to his death, which fact we were ignorant of, when writing the above article.

Communicated for the Evening and the Morning Star.

MILLENIUM.—No. I.

The subject of the Millennium has excited the attention of the students of the bible in the different ages of the world. All persons in any degree acquainted with the ancient prophecies, have been led to believe, that there was some different order of things to be established in the last days, from what had existed in the former ages of the world; and many have written on the subject, without, however, being able to give much light upon it; leaving it pretty much as they found it, without coming to any certain conclusion, as to the precise features, or character of that peculiar age.

Some have doubted, seriously, whether there were any such period, as that called the Millennium, ever to take place. But a large majority of professed christians, have had a greater or less degree of confidence in the actual arrival of such a period; believing that the things spoken of by the ancient prophets, have never been fulfilled, nor never can, unless the Millennium is brought about in the economy of God. But in what manner it is to be introduced, and by what means, they have been unable to see, or understand.

The fact, however, that a different state of things would exist, from that which had existed, they think, is plainly taught from the following testimonies of the ancient prophets: [Isaiah, Lii. 8.] They watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. [Jeremiah, xxxi. 34.] And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord for they shall all know me, from the least of them unto the greatest of them, saith the Lord. [Micah, iv. 1.] And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more, [Isaiah xi. 6, 7, 8, and 9.] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

From the foregoing scriptures, as well as from many others, a large majority of the professed world, have been led to believe, that

the last days were to be days of wonder; that God would do great things for his saints, and rain down righteousness from heaven. In consequence of the general credence given to these testimonies of the prophets, together with many others of like import, the subject of the Millennium has become one of pretty general belief in the christian world; nearly all the sects of the nineteenth century believe in it, and cherish some opinion in relation to it, (which however, are generally favorable to their own prejudices and their own sect.)

There are no writers on this subject, with whom we are acquainted, who have entered into a minute detail of all its parts, as they lie strewed over the face of the ancient prophecies: but have contented themselves with a very limited view of some of them, only.—Put notwithstanding the general opinion which now prevails in the world, that in the purpose of God such an era will come in the course of human existence, (for so general is the belief in the Millennium, that all the revivals among the sects are considered as a prelude to it, and a kind of foretaste of that day of rest and glory which God has in reserve for the last days,) still, their knowledge of the subject is too limited, that they are unable either to satisfy themselves or others.—The opinions of the world on the subject of the Millennium, are nearly as numerous as the sects; each party having an opinion of its own.

Within the last five years, a writer has made his appearance, professing it to be his primary object, to investigate this subject; and actually commenced publishing a paper, calling it the "Millenial Harbinger." From his high standing as a man of talents, and a biblical student, from his pen we expected much; but in this we have been disappointed; for we have received but little; indeed, less than little; we have received nothing.

Whether the Editor has undertaken a task that he is afraid to perform, or whether he is really ignorant of the subject, we do not pretend to say. But all those who have read the "Millenial Harbinger," know, that he has not given it so much as one passing glance. True, Mr. M'Corkle has said something, about something, or nothing; which the public have received through the columns of the Harbinger. How many more articles he may favor us with, yet remains to be found out hereafter. But he has reached the very prominent point, which all writers who write about nothing, generally gain, that is, to cry, False prophets, false prophets, false christs! against some religious denomination, and there stand and, Hallelujah!

We asked ourselves, when reading Mr. M'Corkle's production, Who is the better of all this? What good, gentle reader, do you suppose it would do you if a man were to say to you, You will starve to death! you will starve to death! and yet never try to make any provision for your wants, or direct you where you could get any? Mr. M'Corkle has cried, death! destruction! desolation! judgment! but no provision! no way for escape! no hiding place! no city of refuge!—And what advantage is all his labor of love to us? For we might as well perish without knowing it twenty years before hand, as with. For perchance we mind, according to Mr. M'

Corkin; for as yet, he has left the world, both saint and sinner without any way to escape the impending danger.

(To be continued.)

THE OUTRAGE IN JACKSON COUNTY.

We give below a letter to the Editors of the Boonville Herald, printed at Boonville, Mo. written by brother O. Hyde, on board the steam-boat Charleston, on her passage from Independence to that place, with the remarks of the Editors upon the same, commencing thus:

"The Mormon War.—The following statement of the recent belligerent attitudes assumed by the people of Jackson and the Mormons, was handed to us by an individual who passed this place on board the steam boat Charleston. Although it was the statement of a Mormon yet coming as it did, apparently authenticated by Capt. Gunoles and his Clerk, we were at the time disposed to believe it correct. But it is certainly an exaggerated account. Since it was committed to the column, we have seen and conversed with Col. A. McLellan, of Jackson, who was several days later from Independence. We know Col. McL. to be a man of the most superlative honor. We have no hesitation, whatever, in vouching for his assertions. He denies the demolishing of houses and otherwise maltreating the Mormons—a though he says the greatest excitement and exasperation prevailed. So much so that it has become fashionable to carry arms. But he says there never was but one skirmish, in which the Mormons were the assailants. It was brought about in consequence of a small party of men who proceeded out to the Mormon settlement for the purpose of holding a consultation with them, respecting their stipulated removal from the county. They were fired on by a party in ambush. They were only partially armed, and were rather disposed to evade a rencontre. The unfortunate Brazel ascended a log, and distinctly proclaimed peace. But the Mormons kept up a needless fire,—when it was found necessary to act on the defensive. The conflict lasted for several minutes. Mr. Brazel and a Mr. Lanville fell dead on the spot. Several were severely wounded. It is not positively known whether more than one Mormon was killed or not. There was only one discovered dead on the battle-field. Mr. Hyde's statement of a second engagement, and of the death of Mr. Hicks, is entirely unfounded. Mr. Hicks was not in the county at the time—but was attending the Court of Lafayette. Mr. McL. further states that things were entirely quiet at the time of his departure—and the Mormons dispersing.

On board S. B. Charleston,
November 8, 1833.

Messrs. Ed.—I am two days from Independence, the seat of war, and it may be acceptable to yourselves and also to your readers to be made acquainted with some of the particulars respecting it.

On Thursday night, October 31, some 40 or fifty persons belonging to the Mob, assembled above Big Blue, eight or ten miles west of Independence, and in part demolished 18

of the dwellings owned belonging to the Mormons and occupied by them at the time. The mob took two of the Mormons men & beat them with stones and clubs, leaving barely a breath alive in them. Friday night, November 1, the mob took up their residence at Gilbert & Whitney, and passed the night through the forest. They descended on Mr. Gilbert's brick dwelling house, and broke in the doors and windows of all the dwellings in Independence belonging to the Mormons. Saturday night, November 2, the mob commenced their ravages again above Big Blue. After they had fired five or six guns upon the Mormons without effect, the Mormons fired upon them, and one of the mob screamed, "O my God! I am shot." The mob then dispersed in much confusion, taking their wounded companion along with them. On Monday last, the mob collected again in the town of Independence, to the number of two or three hundred, well armed. They called it "calling out the militia!" probably for the purpose of lessening the magnitude of their crime in the eyes of community. At night a part of them went above Big Blue, but were met by a party of the Mormons who were well armed, and they poised a deadly fire upon them; two or three of the mob fell dead, and a number mortally wounded. Among the former, was Hugh L. Breazeal, Attorney at Law. Tuesday morning there were a number of the mob missing that could not be accounted for. Left Independence enroute to Liberty Landing on board the boat, where we stopped to take in freight, and while we were there, (Wednesday 11 o'clock A. M.) a messenger rode up, saying that he had just come from the seat of war, and that the night before, another battle had been fought, in which Mr. Hicks, Attorney at Law, still living three balls and some buck shot through his body, and about twenty more of the mob. Mr. Hicks was one of the leaders of the mob. The cannonading in the last engagement, was heard on board the boat very distinctly.

Of a part of the above, I was an eye witness, but things were in a state of great confusion at the time, and should there be an error in the above statement, I trust that you and the public will pardon a well-wisher to all mankind. Yours in haste.

ORSON HYDE.

The above is a true statement as far as the particulars have come to us.

Y. GUNOSLES, Captain.
N. MELVEN, Clerk.

We were not a little astonished on reading the remarks of the Herald upon the above letter, and the evidence given to Mr. McLellan's statement of the outrage. Mr. M. is represented in the Herald as being a man of the most superlative honor, and utterly devoid theré having any thing transpired derogatory to the character of the inhabitants of that county toward their neighbors the "Mormons" as they call them. He says that no houses belonging to our society were demolished by the people of that place, and that no maltreatment was shown whatever. This

must be too barefaced to be believed by any candid unprejudiced man. The very admission that our people were leaving the county is sufficient to show that without some extraordinary occurrence they would not thus leave their houses, their homes, their property & their possessions in this late season of the year. He says that there never had been but one skirmish, and then the "Mormons" were the assailants. Would this Mr. M. be glad to make the people of the United States believe that there had been no unlawful proceedings by the citizens of Jackson county?

This reminds us of a certain article published soon after the outrage commenced, which went considerably the rounds in the public prints, stating that the citizens of Jackson county very coolly and deliberately surrounded the office of "The Evening and the Morning Star," razed it to the foundation, secured the press, &c. and dispersed without doing any thing further, or offering abuse and violence to any man. When the fact was, the press was broken, and now lies in fragments opposite the ruins of the building, unless recently removed; the types and furniture of the office, scattered and destroyed; and, to add glory to their triumphant victory, they very coolly and deliberately seized two peaceable and inoffensive fellow-citizens, marched them up before the court-house door, divested them of the more part of their wearing apparel, and marr'd and feather'd them amid shouts of "Now call on your God to deliver you—pretty Jesus you worship," &c.

Mr. M. says, that the "Mormons" have suffered no maltreatment; that only one skirmish has ensued, and then the mob only acted on the defensive; that the firing on their part did not commence until after the "Mormons" had fired upon them, and that they only did so in order to hold a consultation with them concerning their afore stipulated agreement to leave the county. But this is so far from being correct, that we can say, that we have received several communications from the seat of war, and all corroborate the statement of brother Hyde, Capt. Gunsois and his Clerk, that the firing commenced on the part of the mob. And further, the individuals who entered into the stipulation to leave the county, were

then in the town of Independence, or near there, and the said skirmish was some eight or ten miles west of that place.

And we are authentically informed, that when the intelligence of the battle reached Independence, that Breazeal and Linville were killed, and others wounded, that M. Gilbert, Phelps, and others of the society, were then in the court-house on a trial, where they were charged with an assault, or false imprisonment; and the excitement was such, that with difficulty they escaped massacre from the hands of an inhuman and lawless populace; that in open court a pistol was presented to the breast of Mr. G. but providentially missed fire, and that no notice was taken of the transaction. Mr. Gilbert, Phelps, and those individuals, or at least some of them, were those who agreed to leave the county, with whom Mr. M. says, the mob went to hold a consultation.

We are not surprised, that men who are guilty of so flagrant a violation of the Constitution and laws of our country, should seek to screen themselves from justice, by false coloring those acts which cannot be hid; but for the name of a man of *superlative* honor, whose veracity is unimpeachable, and his integrity unquestionable, the truth of whose assertion is vouch'd for by the Editors of the Herald, to come before the public, we leave them to judge of the correctness of the statements of an eye witness, corroborated by the Captain and Clerk of the S. B. Charleston, believing that no argument from us is needed, to show the design of such representations, as made by Mr. M.

It may be proper to say, that Mr. G. and others were engaged in apprehending the individual who broke down the door of Mr. G. & Co's store, when their goods were taken out and scattered through the streets; but the Justice refusing to take any notice of the person, or act, he was accordingly permitted in turn to bring those individuals who apprehended him, before a court, where they were, when the report came of the above mentioned skirmish.

We give a few extracts from certain letters showing the conduct of the mob, since the destruction of the printing office. In an outrage of this mag-

nitude, and the great excitement undeniably raised in the minds of the sufferers, it cannot but be expected, that exaggerated reports will be put in circulation, and frequent misrepresentations made by both parties, by giving too much credence to rumors; but we can draw a decided conclusion from what information we have received, that the society have been forced from their own dwellings, and compelled to seek an asylum among strangers without means to procure the common necessaries of life.

Extract of a letter dated, "Independence, October 30, 1833.

Dear brethren.—Through the mercy and aid of our heavenly Father, we are yet alive; and we are very thankful for such a blessing. Since I last wrote we have been through a scene. We declared publicly a week ago last Sunday that we as a people should defend our lands and houses. On Monday the mob, or at least some of the leaders began to move; strict orders were given with us not to be the aggressors—but to warn them not to come upon us, &c. and as court was to set on Monday, it was noised abroad that the leaders of the mob would be called upon to bind themselves to keep the peace. It was a solemn looking time. The mob had lost no time in sending rumors, and counselling; above fifty of them met on Saturday and voted to a hand to move the "mormons." They counselled and rode all day of Sunday. The great Monday came, but fewer people were seldom seen at a Circuit Court—No mob, but great threats. A number of families arrived last week from Ohio, Indiana, and Missouri, some of whom were attacked by the leaders of the mob, but I believe they received no injury. Yours, &c."

By the foregoing it can be seen, that our society were cautious not to act only in the defensive, which they were justified in doing. We give an extract of another communication, dated:

"November 6, 1833.

Dear brethren.—Since I last wrote we have had horrible times. When I returned from — behold the enemy had suddenly come upon our brethren above Blue, and had thrown down 10 or 12 houses, and nearly whipped some to death, among whom was H. Page. This was done on Thursday night—

On Friday night they commenced in Independence; broke all the windows of the brethren's houses in; broke open the doors of bro. Gilbert's store, strewed the goods in the streets. Saturday night they fell upon the brethren at the Blue—nearly beat one to death; but one of Mansfield's sons was dangerously wounded with a rifle ball, they fled. On Monday about sunset, a regular action was fought above Blue; we had four wounded—They had five wounded and killed; among the latter were Mr. Breazeal and Mr. Linville. From Friday till Tuesday afternoon, our brethren were under arms. On Tuesday the mob had about 300 collected—Before any blood was shed we agreed to go away immediately.

It is a horrid time, men, women, & children are fleeing, or preparing to, in all directions, almost—We mean to try to settle in Van Buren county, if possible; God only knows our lot.

Yours, &c.

November 7, 1833.

Since I wrote yesterday morning, another horrid scene has transpired.—After our people agreed to leave the county and were dispersed from each other in a measure, a party of the mob went to the Blue, and began to whip, and, as I heard last night, murder!

All hopes of going to the south was given up last night, when it was resolved that we should be driven forthwith into Clay county. The brethren have been driven into the woods, and God only knows what will become of them. Women and children are flocking to Everett's and Hancock's Ferry. Our families will have to take the ground for a floor to-night if they get down in season to cross the Missouri.

Yours in affliction, &c.

November 14, 1833.

Since I last wrote, our brethren have been moving in every direction. It is impossible to say where men, & women are. The situation of many brethren, having nothing to buy food with, and having raised none the past season. Great destruction is said to be making with the property left—such as corn, potatoes, household furniture, &c.—The Savior said, Blessed are ye when ye are hated of all men for my name's sake—and I think we have come to that. It is impossible to give you the information which requires a person

interview. Now is the hour that tried our souls; yes, the souls of the saints: we want *virtuous* and *clothes*, and we mean to be saved, even if we die—for life with the present prospect before us, is not very desirable! I shall give more general information in my next if I can obtain it.

In great tribulation, yours, &c.

Amid the confusion unavoidably arising in calamities of this magnitude, as we previously remarked, it cannot but be expected that many rumors will be afloat having very little foundation.—But from the previous quotations it is plain to draw a conclusion, that lives have been sacrificed, some in attempting to gratify a spirit of outlaw, and persecution; and others in the defence of helpless innocence. Some statements were only drawn from report by the writer, and others from actual knowledge.

The fact, that houses were thrown down by the mob, is authentically furnished by verbal report, as well as by the extract given. That the "Mormons suffered no maltreatment" from the mob, is an assertion as difficult to substantiate, as to authentically prove that no dwellings were thrown down, no doors broken open, no merchandise thrown about the streets, neither a printing office leveled with the ground. And for any citizen of Jackson county to say, that no occurrence of this kind has transpired, we leave our friends to judge, whether he could be well informed in the common transactions of his own county; or whether he endeavored in any degree to misrepresent, thinking to turn the public mind from a just feeling of censure against the perpetration of a crime of this magnitude, that the actors might escape justice.

From the following extract we can draw something of an estimate of the number killed, up to the time when it was written. We have heard various accounts of the number slain on both sides, and these reports have frequently been exaggerated. The account of the number killed in the last engagement, as inserted in the Herald, written by br. Hyde, was incorrect, and it will be seen from the article, that it was only a report; consequently, he was not accountable for its correctness.

But the calm deliberate spirit by which the following appears to have been indited, is sufficient to show that excitement did not agitate the mind of the author; though under such painful circumstances it is to be expected, that a man of feeling, on the reflection, that innocent women and children, were driven from their peaceable homes by a lawless mob, and compelled to lodge upon the cold earth, under the open canopy, without having the means or power to administer to them in their necessities, would be required to call every power and faculty of the intellect into requisition, to keep it from burning with just indignation.

November 17, 1833.

Dear brethren.—I will give you a few particulars of our proceedings, and also of the rioters, as I have been able to collect them. Some forty or fifty of them in one night, demolished or unroofed ten houses of ours, above Blue. They came out again in the night and two of their number were taken, and that stopped their career that night.—Again they fell upon the society at the Blue, & commenced firing upon them, which was returned by the society, & one of their men was shot through the thigh. Again they came out against the society above the Blue, a battle ensued in which some two or three of their men were killed, and a number wounded and shortly died, and others were wounded but are like to recover.

Brother Dibble was shot through the bowels & his case is considered doubtful; another by the name of Barber was wounded and has since died; five or six more were wounded but not mortally. Another party had fallen upon the brethren in Independence and did considerable damage. We went against them, and took one man while in the act of breaking open the store. We had him before the magistrate but he refused to do any thing with him at that time. He then sued br. G. and myself, and others for an assault; we were prisoners in the court house for trial when the news came of the battle above Blue. The house being full they rushed upon us to kill us, but through the mercy of God we were preserved and not hurt; we saw plainly that the whole county were enraged, and preparing for a general massacre the next day. We then thought it

wisdom to stop the hand of more blood, and by signaling where immediately we saved many lives. In this we feel justified. But we are literally in a scattered, miserable condition not knowing what we shall be called to pass through next. The brethren, generally, bear it patiently and feel cheerful, trusting in God, and but few deny the faith—I will write more particulars hereafter. Yours, &c."

The Elders in Kirtland, to their brethren abroad.

Dear brethren in Christ, and companions in tribulation: It seemeth good unto us, to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf, are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful:

We have all been children, and are too much so at the present time; but we hope in the Lord, that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the saints, has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: but in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father with all the holy angels.

On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightly passed over, which says: "*Lay hands suddenly upon no man.*" Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all: Such may expect to lose their calling, except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a

wise man, who is able to handle others also; that the cause of Christ may not. It is not the multitude of preachers that is to bring about the glorious Millennium! but it is those who are "called, and chosen, and faithful."

Let the elders be exceedingly careful about unnecessarily disturbing and harrowing up the feelings of the people. Remember, that your business is, to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "*it is a day of warning, and not a day of many words.*" If they receive not your testimony in one place, flee to another, remembering, to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel.

Be careful about sending boys to preach the gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become putrefied up, and fall under condemnation and into the snare of the devil: finally, in these critical times, be careful, call on the Lord day and night. Beware of pride: Beware of *false brethren*, who will creep in among you to spy out your liberties, &c. Awake in righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in:

Farewell.

To the Editor of the Star.

Sir: It appears from recent communications from the west, respecting the outrage in Jackson county, Mo. that I was somewhat mistaken in my communication to the Editor of the Boonville Herald.

It will be remembered, that I did not vouch for the correctness of all my statements, but published them as report only. I am happy to state that I now believe that the report concerning